



శ్రీ జగన్నాథక్షేత్రమాహాత్మ్యము

మూలము - సంస్కృత స్కాందపురాణము

**SRI JAGANNATHAKSHETRAMAHATMYAMU**

**Original - Sanskrit Skandapurana**

**(ENGLISH VERSION)**

**SANSKRIT PURANA:**

**PURUSHOTTAMA KSHETRA MAHATYAM**

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## PREFACE

I do my obeisance to the lotus feet of Lord Jagannatha, the presiding deity in the ancient temple at Puri in the state of Orissa. India, and of Bhagawan Sri Satya Sai Baba, who has his abode in Prasanti Nilayam in the Anantapur district of Andhra Pradesh, whose grace and blessings have enabled me to write this book.

I must thank Padmasri Sadasiva Ratha Sharma, Puri, who included a gist of this book in the Souvenir brought out in connection with the Second All-India Jagannath Chetana Mahadhivesan held in Varanasi in 1985.

Finally, I express my sense of gratitude to the Vice-Chancellor of our University, Prof. K.V. Ramana, and the Registrar, Dr. M. Gopalakrishna Reddy, for all their encouragement and support. I am beholden to my colleagues and other scholars who perused the book and gave many useful suggestions.

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## SRI JAGANNATHAKSHETRAMAHATMYAMU

## REVIEW

With a view to popularising the Vedic ideology many Puranas were composed. Skanda Purana is one among the important Puranas. Altogether there are 18 Mahapuranas and several Upa Puranas. The Skanda Purana, written by Vyasa Maharshi, contains in detail the narration of "Purushottama Kshetra Mahatmyamu" or Jagannatha Kshetra Mahatmyam. While the Bhagavat Gita answers the question "Why should the Lord, Bhagavan Vishnu, descend upon earth, the Kshetra Mahatmyamu will explain why the God in his embodied form will choose a particular place as his abode. The Jagannatha Kshetra Mahima explains in a very lucid manner why the Lord of Vaikuntha has chosen first of all to descend in the form of wood and why He has chosen to reside on the bank of Mahanadi in Utkal Desa.

In the assembly of many Maharshis, it is Jaimini, the great author of the Mimamsa Sutras, who undertook the responsibility of narrating the greatness of Jagannatha Kshetra. The assembled Maharshis wanted to know in detail the history and development of the construction of the temple and the kings and the devotees who have subscribed to the growth and propagation of Vaishnava Dharma.

Quite apart, from the historical details about the development of the temple, the "Jagannatha Kshetra

Mahatmyamu" contains many STUTIS and STAVAS glorifying the Leelas of Lord Vishnu, the Jagannatha, the superintending and sustaining deity of the world. Brahma, the God of creation, Yama, the God of destruction, Shiva, the God of Cosmic dissolution, Lakshmi, the Goddess of Wealth, Prosperity and Welfare, invoke the Lord Jagannatha to bestow His ever-flowing mercy on all living beings. The Kshetra Mahatmya prescribes various methods in which the Lord Jagannatha should be worshipped and also suggests the results that follow by practising them. The Lord has embodied in the month of Jyestha (June) and as such the month is most auspicious for worshipping the God. The most important and striking feature of the Kshetra Mahatmyamu is that it obliterates the caste distinctions and allows the participation of women in all the temple rituals who are otherwise prohibited by the Vedic-ritualism.

*The Philosophy implied in the Temple Rituals :*

The Jagannatha Stotra, the Bala Bhadra Nuti are very important stavas which every devotee should chant every day. Furthermore, the book contains the Mantranyasa Vidhi which means the worship of the embodied form of the cosmic Lord in the human being. It is said the Virat purusha (the Cosmic form of the Lord) resides in a micro-form in all the parts of the human body. "Yavantah Loke tavantah Dehah." "Whatever is in the cosmos, is in the body." Therefore, a man of pious living should address the Kavacha (Armour), the Sudarsana Chakra (the disc), the Gada (the club) of the Lord, which protect the cosmos to protect him also. The Kshetramahatmyam prescribed 16

varieties of pujas and he who performs all these is assured of eternal peace (Parama Santi).

I am sure that in accordance with the temple rituals prescribed in the Kshetramahatmya and elsewhere the Rathayatra (chariot drive) is being observed even now-a-days. What does it symbolise? It according to Jaimini, the narrator of this Kshetramahatmyam, symbolises the perpetual and eternal movement of the cosmos, in which all the devotees are said to be participating symbolically subscribing their energies to pull the chariot.

Maha-Vedhi Mahotsava is a very important temple ritual practised in the Month of Vaisakha Suddha Tadiya. Lord Purushottama, Balabhadra and Subhadra in their Utsava Murties (icon forms) will be seated on the Royal throne and devotees forming into two lines will pull the chariot uttering the Mantra, 'Jaya Jaya Krishna'. Participation in this ritual is assured of a heavenly abode.

The Kshetramahatmya lends its support and defends the Svapna Sastra (science of dreams). So does Ramayana and Mahabharata. All dreams are of two kinds: (i) which inform evil; and (ii) which inform auspiciousness. Indradyumna is a great king to whom Lord Vishnu appeared in his dream and commanded him to undertake the construction of the temple for his earthly abode. On his awakening the king summons the interpreter of dreams and informs him what all went on in his dream. On hearing the same the interpreter tells the king that it is a very auspicious dream and unmindful of the hardships and expenditure, the king should start constructing the temple to the

Lord Jagannatha. King Indradyumna, with the help, assistance and guidance of devas and artisans, constructs the temple in such a grand manner, the Kshetra-mahatmya informs us that Lord Vishnu was so anxious to descend into the Darus (sanctified Logs of wood) with the full form. The temple the chariot, the icon of Gods and many other things that go with the spiritual and aesthetic values of the temple were made ready and everything was established at its appropriate place.

The Jagannatha Kshetramahatmya translated by Dr. M.V. Satya Narayana, a devotee and an erudite scholar, will go a long way in giving quite a good deal of information hither to unknown about the geography, history, development of the temple construction and the temple rituals that take place in the Jagannatha temple located at Puri. All the Telugu-knowing people and in particular the devotees of Lord Jagannatha would immensely benefit by reading this Telugu version of Jagannatha Kshetra Mahatmyamu, originally contained in Skandapurana in Sanskrit.

Since the book has both literary and spiritual and aesthetic values, it deserves to be published for the benefit of Telugu readers and the enlightenment of all those who adhere to spiritual values.

G. SUNDARA RAMAIAH

## The Gist of Purushottamakshetra Mahatmya

Or

### Sri Jagannathakshetramahatmyam

(Translated from Sanskrit Skandapurana to Telugu Prose)

#### CHAPTER 1

Jaimini Maharshi, who was omniscient and aware of the sacredness of all holy places, and who was narrating the special features of the holy places, enlightened the sages about the very pious and miraculous place known as the Purushottamakshetra or Jagannathakshetra in Orissa State, India.

The Maharshi informed the sages that Lord Vishnu had been there in the wooden form but acting as a human being and bestowing **Punya** (merit) of all holy places with His divine presence enthralled all the devotees who visited His abode. Lord Jagannatha, the principal deity of the said holy place, is the incarnation of Lord Vishnu.

Then the sages requested Jaimini Maharshi to reveal the detailed story of the individual who was responsible for constructing such a wonderful and miraculous temple at Jagannathakshetra.

Further, they asked the Maharshi to enlighten them how God, Paramapurusha Narayana, shining like a light had been living in Jagannatha Kshetra within the wooden body.

Though the answer to their question was a divine secret, Jaimini was kind enough to reveal to them the truth. He said that those who had darsan of Lord Sri Jagannatha, would be free from delusion or Tamoguna. Jagannatha is Purushottama and omnipresent and the devotees will have an experience of His presence everywhere. Moreover Jagannathakshetra which is the abode of Purushottama the great, is very sacred. As the holy place is well known under His name. He Himself lives there in a subtle manner.

Brahma, the creator, praised the virtues and miracles of Lord Vishnu. Lord Vishnu, pleased with the incarnations of Brahma, declared that there was no difference between Brahma and Himself.

“Jagannathakshetra, which exists on the northern shore of the South sea and southern bank of the river Mahanadi, possesses the Punya (merit) of all holy places.

Oh Brahma! Neelachala which shines on the seashore is a secret place on the earth. It is not easily accessible even to you. As it is covered with my illusion it is not possible to trace it out even to the Gods. I reside there with body but with no attachments. I remain in Purushottamakshetra.

Oh Pitamaha! Just as you see here my form with the symbol of the wheel, etc., you can see the same form even if you go to Purushottamakshetra.

In the interior part of Neelachala at the bottom of Kalpavata trees in western direction, there is one pool known as Rauhina. Those who have a bath in that pool and a look at me with their naked eyes, become free from sins and get intimate nearness (SĀYUJYA) with me.”

Lord Vishnu said to Brahma that the Punya (merit) which was mentioned in vratas and holy places and obtained by the pure-hearted persons could be got or enjoyed by any devotee who would spend even one day in Jagannathakshetra.

## CHAPTER 2

Brahma went quickly to Neelachala and obtained the ‘Darsan’ of God, who shines in His own original form, and was filled with bliss there.

The glory of the holy place of Jagannathakshetra is wonderful. Even a crow could see Lord Sri Hari with its

naked eye openly in Jagannathakshetra, which destroys the ignorance of any visitor. The power of working miracles of the same holy place which gave salvation even to the crow is one par excellence. Men of wisdom and detachment can always enjoy peace here.

Yama praised Lord Sri Jagannatha thus :

“Oh God of gods! you are alone responsible for creation and destruction. Just like the gems collected in the thread, the whole universe is assembled in you. You cause everything to shine everywhere in the form of sun and moon.

Oh Jagannatha! my salutations to you. You are the Lord of the universe as well as the power of sustenance and the abode of the world. You are the witness of the world. There is neither beginning nor end for you. You are the ocean of mercy. You are shining like a blue cloud and having the body of a blue gem. You are a dweller in the cave of Neelachala. You possess the conch, wheel, club and lotus. You are the giver of fortune. The sins of anybody will be destroyed by saluting you. I offer my respectful salutations to you and Sri Lakshmi who adorns your chest.”

Goddess Lakshmi spoke to Yama as per the consent of Lord Vishnu, thus :

“Oh Yama! why have you sung in praise of myself and Lord Vishnu in this place which is difficult to reach. We both will never leave this purushottamakshetra. This will be held by the creator for us even at the end of a Kalpa (thousands of years).

You can exercise your power anywhere but not in this Purushottamakshetra. Purushottama is God even to you. Brahma Himself saw here with curiosity when the crow got united with Lord Vishnu. Oh son of the Sun God! living beings are Jeevanmuktas here. They live to get salvation.”

Yama spoke to Goddess Lakshmi thus :

“Oh mother! when Brahma Himself is not aware of the fact that the vedas are the form of Purushottama, how can an egoist,

## CHAPTER 4

Goddess Lakshmi revealed the secret to Yama that any devotee who dies in Jagannathakshetra and those who would have a dip in the holy waters of the ocean nearby would be liberated and there would be no rebirth for them. She also told Yama about Kalpavimochanalinga, Kunda and Vatavruksha or banyan tree, Jagannatha and Antarvedi Tirtha.

In addition to that she warned Yama that his power or authority would be invalid in Jagannathakshetra. There are eight powerful deities for protecting the Antarvedi Tirtha there.

Jaimini Maharshi informed the sages about eight lingas of Mahewara existing in Antarvedi kshetra and added that because of the intense devotion and efforts of the king. Indradyumna, Lord Vishnu resident of the cave of neelachala, assumed the wooden body.

Hari, the lord of Lakshmi, shines there at all times together with subhadra and Balarama, possessing Sudarsana-chakra made of wood in His hand. Lord Jagannatha would grant liberation to the devotees who can go over there for His darsan and make them free from their sins.

It is said in Vedanta that Brahman the supreme being is in the form of wood as it gives immutable joy, having dispelled the misery of samsara (worldly existence.) Jaimini told the sages that Lord Vishnu would always like to be in that pleasant place. He added that the hearing about or seeing of pratima (idol) of Lord Jagannatha would be a laudable act.

## CHAPTER 5

Pundarika and Ambarishaka, having given up attachment to the prostitute, observed the principles of austere living and constantly meditated upon Lord Vishnu. They reached Neelachala, the abode of Hari, in a short time. They bathed in the

holy waters and prostrated themselves as per the custom at the entrance of the palace and were anxiously waiting for the darsan of God. As they could not get the darsan of Lord, they did not take food out of worry and sorrow. Both, Pundarika and Ambarishaka while uttering the name of God that would make one free from sins or impurities, witnessed the light on the third day at about 3 a.m. They controlled their minds and observed fast for three days. They were able to see God on the seventh night at midnight. On hearing the mantras of the priests glorifying the lord, both of them could obtain Divine wisdom. As they became free from sins, they could get the darsan of Lord.

Pundarika and Ambarishaka saw Lord Hari and His spouse, Lakshmi on His left side. Hari who appeared before Pundarika and Ambarishaka favoured gandharvas and siddhas, sages, and devas, Sanaka and Narada with affectionate looks, smiles and grace. Hari was very much pleased with their song of glory.

Pundarika sang in praise of Lord Sri Jagannatha thus :

“Oh Lord, You are the supporter of the universe and you are responsible for its 'creation, preservation and destruction. Oh Nārāyana ! Paramātmā ! Parāyana ! Nityanandaswarupa. Chinmātra ! Jagannatha ! Paratpara ! You have no birth. The pious people who have the eyes of meditation, are able to know your greatness.

Oh Lord ! I am a poor and ignorant man and sinner. I have fallen in the ocean of birth, I came for your protection. I have no desire for base pleasures. Kindly grant me now itself immense joy obtainable by meditating upon your lotus feet” saying thus, he fell down near the feet of the Lord. He woke up again and folded his hands and stood there praising Him.

Ambarishaka also praised Lord Jagannatha in words of philosophical wisdom and spirituality.

Jaimini told the sages that the persons who would listen to the story of Pundarika and Ambarishaka would always be happy and finally reach the abode of Lord Vishnu.

## CHAPTER 6

## Description of Odhradesa :

The Utkaladesa is a very pious land. There are many sacred rivers and holy temples. The land exists on the shore of South sea. The inhabitants of Utkala have good, conduct and long life. They are neither deceitful nor cruel nor miserly persons. The women of the land are chaste and dutyminded and have good conduct. They are proud of their youth and charm and shyness is the natural ornament for them. They adorn themselves with all varieties of ornaments. They are well known for their good conduct, according to their caste, character and age.

The seasons never violate their limits. The clouds also never rain at unseasonable times. There will be no loss of crops in any season in the entire land.

Wind and hunger do not afflict the people, None can hear of famine in Orissa. There is no scarcity of any article there.

Starting from the river Rushikulya which flows towards the South sea and in between the rivers Swarnarekha and Mahanadi, the land called Utkala is well situated.

Jaimini declared to sages that Jagannathakshetra is at present nothing but heaven on earth.

## CHAPTER 7

## The story of Indradyumna :

The king, Indradyumna was born in Krutayuga, in the solar race. He was the most virtuous person. He always spoke truth. He was of good conduct. He governed the people with justice. Indradyumna was a master of spiritual knowledge and at the same time dynamic in the performance of his duties as a king. He was the crown of kings. The king worshipped the brahmins with respect. This ideal ruler had devotion towards his father. The great king was equal to Bruhaspati, the preceptor of the devas in the eighteen disciplines of study. The virtuous king, Indradyumna, was Indra in respect

of prosperity. He excelled Kubera in wealth. He possessed exemplary conduct and charm. He won fame as philanthropist or giver to the needy and deserving people.

Indradyumna enjoyed wealth in a proper way. He did all sacrifices for the satisfaction of the devas and for the benefit of the subjects in his kingdom. The king Indradyumna injured out those who supported his enemies. He conquered his senses. His motto was to get liberation at the end of his life. He performed Rajasuya sacrifice and one thousand horse sacrifices.

The king Indradyumna led an ideal life with all virtues, living in the capital city known as Avanti, in the land called Malava, while he was ruling his country.

The king, Indradyumna worshipped his purohit one day amidst the assembly of scholars and priests in his room of worship and asked him "when can we see really Lord Sri Jagannatha with our naked eyes."

Then an aged man, one of the scholars and priests in the assembly, spoke to Indradyumna thus : "Odhradesa is famous in Bharatavarsha. Sripurushottama exists on the shore of the South sea. There is a mountain called Neelachala. Kalpatree spreads there within an area of two miles on the top of the mountain. One who lives in its shade will be free from even the sin of Brahmahatya. There is a pool called Rauhina full of water. One gets liberation simply by touching it.

Oh King ! I lived for one year in the forest in which pious purushottamakshetra exists to win the grace of the merciful Lord Jagannatha who appears with conch, wheel, mace in His hands and offers liberation to the devotees simply by seeing Him. I have become a great scholar in eighteen disciplines of study and my mind too became pure. I am always seeing Vishnu alone. You are also a devotee of Lord Vishnu. As you are very firm in observing the religious austerities, I have come to advise you in this matter but not for begging of you either wealth or land. You worship Lord Sri Jagannatha who dwells in purushottamakshetra" saying thus, the distinguished one with matted hair immediately vanished out of sight.



The king Indradyumna asked for the help of the purohit,

The purohit known as Vidyapati agreed to fulfil his desire. Obeying the command of the king, Indradyumna, Vidyapati went to Odhradesa by chariot.

Vidyapati solicited the help of a forest dweller named Visvvasu for seeing Vishnu known as Nilamadhava existing in Purushottamakshetra.

#### CHAPTER 8

Jaimini expressed the anxiety of Sabara to the sages, thus :

“Oh sages ! Sabara thought that Lord Janardana, our supporter is in a secret place. Lord Hari will be visible to the public. If I do not show Vishnu to this Vidyapati, he will curse me. A vipra is to be respected by all. Moreover he is my guest. If he is disappointed, both the worlds will be fruitless to me” – thus Sabara regretted. And then he recollected the rumour spread in the village of the Sabaras long long ago. As soon as Lord disappears here, He conceals Himself in the middle of the earth. The king, Indradyumna, who is equal to Indra in valour, will go to the world of Brahma with his human body itself. He will come over here with subjects and perform one thousand horse-sacrifices and install Lord Vishnu who has a wooden body in four forms or parts. This guest is very fortunate. Though God disappears there, He will be visible below. I can see Atchyuta who is in the form of a Sapphire. Sabara frequently thought in his mind as to what would happen according to the will of God. Thus Sabara informed Vidyapati who was meditating upon Lord Vishnu.”

Sabara informed Vidyapati as follows : We already know the story of Indradyumna. Indradyumna will reside here. You are also fortunate like him. You are able to see Lord Neelamadhava prior to him, with your naked eye. Let us go to the area on the mountain.” So saying Sabara, holding the hand of Vidyapati, went to the forest which was on the way. Both Vidyapati and Sabara saw a pond (pool) known as Rauhina. Sabara told about the greatness of the sacred water in the pool. He said that a Banyan tree which was in the first

part of it was very great. He advised Vidyapati to see Lord Jagannatha who has been described in Philosophy and who remains in the bower that exists in between the pool and the banyan tree. All sins will be destroyed on seeing Purushottama. you need not feel sorry hereafter, though you have fallen in the ocean of birth. Afterwards, Vidyapati bathed in the pool and rejoiced and bowed down his head and saluted Lord Jagannatha from a distance, and sang His glory with concentration and pleasure.

Visvvasu, the Sabara, praised Vidyapati who expressed immense joy on seeing Lord Jagannatha.

Vidyapati was astonished as to how Sabara could serve him delicious food which is suitable to the kings in his house in the middle of the thick forest. The different items of the food offered to him were but the offerings made by devas to Lord Jagannatha after daily worship. Sabara told the purohit that those whoever partook of the ‘Prasada’ would, by its grace be free from all sins and get salvation.

Vidyapati thanked Visvvasu, the Sabara for having showed him mercy thus and informed him that Indradyumna would come over there to worship Lord Sri Jagannatha and construct a big temple for Him.

Sabara replied that he was aware of the fact already.

Both the friends Vidyapati and Visvvasu woke up early in the morning, took bath in the sacred pool, prostrated themselves before Lord Madhava, selected suitable place to the king and returned to their respective places. Finally Vidyapati, the purohit of the king, took leave of his friend, the Sabara and got into the chariot as per the command of the king and left for Avanti, the capital city of the king, Indradyumna to inform him about his darsan of Sri Jagannatha.

#### CHAPTER 9

Jaimini informed the sages about Lord Sri Jagannatha thus :

Oh dvijas ! When the devas came in the evening to worship, Madhava and Vidyapati also was present at that time the



wind blew severely. As he kept the golden idols prepared by him there, the devas who went there, could not see Lord Vishnu clearly. Then they prayed to Lord Jagannadha when the wavering Devas could not see the idol of Sri Vishnu. They meditated with concentration on purushottama after which they could see only gold idols but not Madhava, nor could they see Rauhina Kundam also, where upon they plunged into deep grief and anguish.

They felt sorry, as Lord, Sripati who used to wet their sight with the tears of bliss, did not give them darsan even for a moment. They became unfortunate all of a sudden. While they were expressing their sorrowful feelings to the Lord, yearning for His happy darsan, they heard the words of the invisible voice thus :

“Oh devas ! if you make attempts for the darsan of Lord here, the result is zero. From to-day, the darsan of Lord is impossible on earth. Even if you salute Him here, you will be fruitful in getting His darsan. All of you can go to Brahma and know the fact.”

On hearing this, the gods approached the creator. They returned to their world with pleasure, after hearing from Brahma that yama was blessed by Lord Vishnu and Lakshmi. Hari was in the form of wooden idol.

Vidyapati, the purohit, who sat in the chariot, thought he was successful in his efforts, as he had the darsan of Neelamadhava. Then he went through Purushottamakshetra which was pleasing to the eye with every sort of natural beauty and divinity in each and every spot.

After going round the Purushottamakshetra, Vidyapati meditated upon Hari, observing fast and finally left for the city known as Avanti, where Indradyumna was living and reached the suburbs of the city, to inform the king about the greatness of Purushottamakshetra.

Though Vidyapati was at a long distance, Indradyumna knew of the arrival of his purohit, Vidyapati, in advance and felt glad. The king welcomed his purohit with great honour and respect.

Vidyapati stood before the king, holding the remnant of the garland of Neelamadhava who was in Purushottamakshetra. After seeing the garland the king thought that his life was fruitful. The king described the greatness of the garland. Then his purohit placed the garland on the neck of Indradyumna. The king considered that Hari was in his heart in the form of the piece of the garland. The king was blissful because of the garland. He worshipped the purohit who kindly presented it to him.

Vidyapati told the king about Purushottamakshetra in detail, i.e., beginning with his entering into Bhiladvipa, upto his bathing in the sea and his experiences. For example, the climbing up Neeladri, darsan of Neelamadhava, bathing in the pool called Rauhina, the greatness of banyan tree commencing from Nrisimha, the eight lingas of Lord Siva, eight deities and the length and width of the Purushottamakshetra, were told by Vidyapati to Indradyumna in detail. Consequently the king was pleased, and requested Vidyapati to describe the form of Vishnu and the remnant of His garland as it was.

There upon Vidyapati said to the king thus : “Oh king ! this divine garland which was prepared by the gods for Lord Vishnu at the time of worship, would never fade. Its fragrance too never decreases. Oh king ! are you not able to see, now the supernatural lustre in me, although I ate the divine remnant long back.

Those who live in purushottamakshetra will not have grief caused by old age diseases and sorrow.

Lord Sri Jagannatha who dwells there shines, bright-faced and lotus-eyed. He bestows salvation on the devotees with grace.”

## CHAPTER 10

Vidyapati narrated the story of Purushottamakshetra to Indradyumna thus:

“Oh king ! Purushottamakshetra is in the forest. Neelachala is in the middle of the forest. Its length and width are ten miles. At the end of the holy place, the highest kalpa tree

which is two miles in length, remains on the peak of the mountain that contains the golden idol. A pool named Rauhina is behind the kalpa tree. The water comes out from inside the earth. Its flow which passes over blue stones is very beautiful to look at. Its outer place possesses crystal altars in four corners. The pool is full of water and beautiful and removes sins. God who holds the wheel and club is in the form of Indraneela gem in the middle of the altar and under the cool shade of the banyan tree towards East to the pool. His form is limited to 81 inches.

He sits over the golden lotus. He wears beautiful ornaments. Lord Sri Jagannatha is very attractive with four shoulders and two knees. The devotees who salute Him when they have His darsan, will be free from their bondage of the body.

Oh king! A good devotee will be more benefited by saluting the god in Purushottamakshetra.

Oh king! I heard the greatness of Lord Madhava from the servants who reside there. I retold the same to you.

Oh king! Owing to my good fortune, I had the valuable darsan of purushottama and informed you His story. You can do further according to your determination."

The king, Indradyumna spoke to Vidyapati thus: "Oh Vidyapati! I have accomplished my object by hearing about the form of god and by wearing the pious garland offered to Him and given by you. Hence I am free from all the sins committed by me in my previous births. I am now fit to see Lord Sripati. I will settle there with the seven divisions of my kingdom. After building the forts and cities, I would perform horse sacrifices for the pleasure of Lord Sri Vishnu.

I worship him with hundred requisites daily. I will try to satisfy Hari who is the world teacher, with my religious observances and fasting. I am quite confident that the merciful god would lessen my heat by His words of nectar. During his discourse, Narada, the son of Brahma, the wanderer in the three worlds approached Indradyumna. Consequently the king Indradyumna expected that his efforts would be fruitful. Then the king rose from His throne and made the sage, Narada sit in

the exalted seat and spoke to him, saluting him with obedience thus:

"Oh sage! I am very fortunate by your visit to my residence which is purified. Kindly tell me with what good intention you have come over here?"

Narada, having heard the king's words of gentleness and devotion began to talk to him with a smile, thus:

"Oh king, Indradyumna! With your purity and virtue, the devas, Siddhas, sages and Brahma were pleased. Your fame is great. They provide you enough merit for staying in the abode of Brahma.

I came to see a man who had been in Badarasrama. During my meditation, all good deeds done by you, were known to me.

Oh king! your efforts regarding the other world are praise worthy. You have this sort of firm devotion towards Madhava. Lord of the universe, dweller in the cave of Neelachala, as a result of spiritual practice performed by you with good intention during your last one thousand births.

The wisest creator, obtained Brahmapada only by worshipping Madhava, the master of the universe. This kind of devotion is proper to you because you are the product of his lineage."

On hearing the valuable words of Narada, the king requested him to describe characteristics of devotion in Vishnu. Narada did accordingly and finally said that there would be no difference between Vishnu and His devotee. Actually both could be one and the same. The characteristics of the devotee of Vishnu were also narrated by Narada. The sage was very much pleased with the constant devotion towards Vishnu, good character and conduct of the king. Further the sage emphasised the characteristics of those who have no devotion to Vishnu.

## CHAPTER 11

King, Indradyumna solicited Narada for enlightening him about all holy places in Purushottamakshetra. Narada said to the king thus:

"Oh King ! I shall show you all the holy places, in Purushottamakshetra. You can see with your naked eye the holy places, Sivasaktees, the greatness of the kshetra and God who offers boons to His devotees who have surrendered to Him. The people who have darsan of Hari who has four forms to fulfil your desire will strengthen their devotion towards Him, in-no time."

At the end of their talk both Narada and the king completed their duties to be performed at day time and fixed subhagana (auspicious time) on Panchami tithi and Wednesday with Pushyami Nakshatra in Suklapaksha of Jyesthamasa.

Narada and the king, Indradyumna rested at night and got up early in the morning. The king ordered that proclamation should be made about his journey to Neelachala with his relations and retinue in accordance with his royal status, thus :

"It is decided that all citizens should live on Neelachala through out their lives. One has to live there by the profession arranged for him. The kings or rulers have to go there with the women of the inner chamber, the ministers, servants, chariots, elephants, horses, treasury and infantry. Moreover, the scholars, astrologers, artists, administrators and other professionals have to go there and build houses to live in, according to the science of building i.e., Vastu sastra."

The king having ordered the people, was prepared for the journey and then went with Narada and spoke to the astrologer thus :

"Oh chief of the astrologers, you have fixed auspicious time for one year to me. Please, bring the required articles to Neelachala."

On hearing it and as per the opinion of the purohit-Ganika, the assistant of the same purohit, arranged to take the required articles to Neelachala.

After performing some religious austerities and seeing good omens, he entered the temple and saluted Lord Nrusimha and sang in praise of Him and bowed down at the feet of goddess Durga.

The purohit took out one of the garlands offered to the Lord and placed it around the neck of the king and smeared the sandal paste on his forehead and offered burning camphor (haarati) to the king.

Afterwards the king Indradyumna sat in the chariot together with Narada. Then they heard the musical sounds. The king having started with his retinue to purushottamakshetra saw the goddess charchika who fixed the boundary of the Utkaladesa on the way and in the forest.

Obeying the command of sage, Narada, the king got down from the chariot and prostrated to the goddess, charchika and felt a high degree of satisfaction.

As per the advice of Narada, Indradyumna sang in praise, the glory of charchika and said thus :

"Oh goddess! kindly bestow your grace upon me for seeing the god, dweller on Neelachala and the teacher of the animate and the inanimate.

Afterwards, Indradyumna sat on the chariot like a rising sun and halted his army on the bank of chitrotpala Mahanadi in the forest called Dhatukandara.

Having completed his daily rites, prior to starting his midday rites, the king went to the bank of the river, which was free from thorns, etc. and examined by the wise people before hand, to take bath with his purohit.

After bathing, Indradyumna satisfied the auspicious gods first and then offered gratification to the deceased forefathers. Afterwards he worshipped Lord Vishnu and the chiefs of the seven divisions of the kingdom i.e., Swami, etc., and made them occupy appropriate seats.

Indradyumna took delicious meals with Narada in the inner chamber.

When the Sun set on the western mountain, Indradyumna having finished his evening worship, sat in the middle of the assembly of scholars, etc., after moon rise. There the poets described his fame and musicians sang his glory.

Afterwards, the most beautiful dancing girls, performed dance in his presence. Then the king honoured the famous and deserving scholars, etc. The rulers also were treated honourably, as per the orders of the king, Indradyumna.

At that pleasant time, Indradyumna requested the excellent sage, Narada to enlighten them with the pious story of Lord Vishnu. Narada did accordingly but he was very anxious to hear about the greatness of the holy place, of purushottama, in Odhradesa in the assembly. At that moment, the king of Odhradesa arrived there to offer very valuable presentations to the king, Indradyumna. Immediately the king Gala, was offered a seat in the assembly by Indradyumna, as per the advice of Narada. After entering the assembly along with his ministers and devotees of Vishnu, the king Gala, bowed down at the feet of Indradyumna.

Indradyumna, respectably lifted the king Gala and made him sit at the edge of his seat and spoke to him thus :

“Oh king of Odhradesa ! are you happy in every way ? Is Lord Sri Jagannatha, who dwells in the temple, on the peak of Neelachala victorious? You have equal outlook on all living being and Lord Hari. Is your mind able to rest constantly on the lotus feet of God” ?

The king of Odhradesa, having heard the words of Indradyumna, folded his hands and replied him with obedience associated with pleasure and astonishment.

“Oh king ! I am happy in all aspects. How can darkness remain while the Sun god shines ? You are possessing all the virtues mentioned in our sastras. You are able to rule the earth just like Indra who rules over Amaravati. Among other kings, each king possesses only one quality but not all qualities like you.

There is Neelachala surrounded by the forest on the south sea shore. There is no movement of the people but there is one goddess. It is said that Neelachala is covered by sand due to whirl wind. Famine and contagious diseases will be rooted out in my kingdom, due to your goodness. If you come there, I will be very happy in all aspects.” On hearing these words

of the king of Odhradesa, Indradyumna invited him for a meeting again, and left him for a while.

Narada told the king, Indradyumna thus :

“You can see Lord Narayana who will assume a human form shortly. This descent on earth will be due to you. The animate and inanimate universe is under the control of Lord Vishnu.

Oh king ! You are the foremost devotee of Lord Vishnu. You are the fifth person to Brahma in his lineage. I can explain to you everything as soon as you visit the holy place of purushottama.”

## CHAPTER 12

Indradyumna was satisfied with the assurance given by Narada, the son of Brahma and the co-operation of Brahma too for his success in his efforts. Then the king left the audience in the assembly and went into the inner chamber, holding the hand of Narada with respect. Both of them rested for the night.

The king, Indradyumna, having completed his routine work, early in the morning, and worshipped Lord Jagannatha, crossed the river Mahanadi with Narada.

While ruler of the Odhradesa, was walking before the king, Indradyumna for showing the path, they reached the river Vegavati known as ‘Gandhavaha’ which was full of cool water and worshiped kotilingeswara in the forenoon.

Then, Indradyumna heard peculiar musical sounds in the wild forest from a distance but he remembered the name of god whose abode was Neelachala. At the same time, he enquired of Narada with pleasure as to where the sound was coming, from.

Narada replied to the king thus : ‘Oh king ! No human being is aware of it. Hari is residing in the holy place which is very difficult to approach and locate.

As you are the luckiest man, your purohit could see god first there because he has control over his senses. You also acted wisely with valour by utilising the six divisions of your kingdom.

Neelachala is within the range of 16 to 17 miles in this forest, known as Ekamra. The Gauripati kshetra is very near to it.

Narada informed Indradyumna why Lord Siva feared and stayed there and then, he described the city, Varanasi. Siva sang in praise of Narayana. Vishnu cautioned Siva, when the latter was prepared to wage a war against Him for the success of the king of Kasi.

Lord Vishnu said to Siva thus: "Oh Dhurjati! If you wish to be happy with parvati for ever and the city Varanasi should remain eternally, You live with Parvati, without fear, in Purushottamakshetra which flourishes with my name and that is adorned with Neelachala on South seashore. The area of the holy place is 80 miles upto Virajamandala. It is pure up to the river, Chitropala. The adjoining country is called Dakshinarnava.

As Neelachala is very sacred, it bestows salvation on the devotees.

I am described in the four vedas. My form is blue gem. There is a forest called Ekamra, towards the North of Neeladri. There you can live joyfully with parvati.

As per your orders, Brahma, the creator of all the worlds will bathe you in coconut water, etc., for you are the Lord of one crore of lingas. This holy place, Manikarnika is full of teerthas. Consequently abandon your egoism here and then go to purushottamakshetra with your retinue."

On hearing the words of Lord Vishnu, the three eyed Siva, having bowed down His head and folded His hands spoke to Madhusudana thus.

"Oh Lord Jagannatha! I am egoistic due to my ignorance. Purushottamakshetra is well known for the quality of Satva (Satvaguna). I can stay there because of your grace only, by abiding by your laws."

King Indradyumna went with Narada to see Lord Siva in Purushottamakshetra. The king bathed in Binduteertha and worshipped Lord Jagannatha who has been residing on the bank of Binduteertha. Indradyumna performed abhisheka (holy bathing) to Tribhuvanesweralinga and won the grace of Vishnu. Parameswara who gave darsan to Indradyumna who prayed to Him with complete concentration.

Lord Kotilingeswara said to Narada Maharshi thus :

"Lord Vishnu installed eight forms of mine (Ashta murtees) at different places in Antarvedi kshetra, the heart of Purushottamakshetra. Purushottamakshetra is in the shape of a conch. I stay there with the name of Neelakantha. You send this king with Durga to Antarvedi kshetra. Lord Hari whose body had the colour of blue gem, disappeared. You build Nrusimhakshetra.

This King, Indradyumna has to perform one thousand aswamedha sacrifices and satisfy Lord Hari. Thereafter, you can show him the tree which is eternal and perfect Brahman. In due course, Viswakarma will carve four idols with the wood of the same tree. Lord Brahma Himself will go over there to install the four idols. He shall perform Aswamedha sacrifice to win the grace of Lord Jagannatha and stay there for one thousand years and have darsan of Lord Jagannatha who grants salvation to His devotees of all castes and types," saying thus to Narada, Kotilingeswara disappeared.

Sage, Narada went to Purushottamakshetra in the chariot of the King, Indradyumna. Lord Bilveswara resides on the eastern side of the sea-shore. The army of the king rested at a particular place as per the instructions of his minister.

Indradyumna installed Bilveswara Kapoteswara in the holy place and went in the chariot along with Narada to the abode of Lord Jagannatha, the inhabitant of the mountain Neelachala.

## CHAPTER 13

Jaimini Maharshi told the sages about Kapoteswara thus :

“Indradyumna spent some time in Kapoteswara Kshetra which was known as Kusasthali, in ancient times. It was near the mountain, Neelachala. There Hari alone was worshipped. So Hara became jealous and made severe penance. Gradually, the body of Siva became lean like that of a dove. Then Hari was pleased with the penance of Siva and appeared before him. Though, Kusasthali was full of thorns and stones, it became a beautiful place on account of the greatness of the penance of Lord Siva. Lord Hari ordered Siva to stay there with His spouse, Parvati.

As Siva was reduced to the small size of a dove, He was called Kapoteswara there. The devotees who worshipped Him there were free from sin and able to meet Lord Vishnu.”

Next, the sage, Jaimini, narrated the story of Bilveswara to the sages.

“When the demons were harassing the people in the human world, Lord Krishna went to Kapotasthali with His retinue and paid His respects to Neela Madhava from a distance. Afterwards He entered into the hole (Randhra) in which the demons were staying and killed them mercilessly and praised the greatness of worship of Lord Siva. Then he picked up the fruit, Bilva and caused the miraculous powers of Siva to enter the fruit. Hence it was called Bilveswara. Then Lord Krishna praised Lord Bilveswara and then went to Kapoteswara and worshipped Him.

Ultimately Lord Krishna installed Lord Siva at the entrance of Patalaloka, so that the demons may not enter the human world.” Thus Jaimini concluded the story of Kapoteswara and Bilveswara.

## CHAPTER 14

Indradyumna and Narada started some time ago, with Vidyapati, brother of the purohit of King, Indradyumna, to have a darsan of Neelakantha who was at the end of Kapoteswara kshetra.

King, Indradyumna witnessed bad omens on the way. At that time, Narada told the king that Hari had gone to Patalaloka. Narada however consoled him that he would have darsan of Hari.

Indradyumna said to Narada that Vidyapati, the brother of his purohit, was fortunate enough to see Bhagavan Neelamadhava, there, with his naked eyes. The king expressed his determination to Narada that he would spend the rest of his life in that sacred place, praying to Neela Madhava.

Narada narrated the miracles of Neela Madhava to Indradyumna and prepared him to go to Purushottamakshetra, which was in the form of a conch, and perform asvamedha sacrifice there and install the idol of Lord Nrusimha there to overcome all the troubles and obstacles in his endeavour as per the instructions of Brahma, the creator. Then the king was ready to do accordingly.

## CHAPTER 15

Indradyumna, having offered salutations to goddess, Durga, worshipped Lord Neelakantha. He started along with Narada, his purohit, relations, friends, etc., to Neelachala. On their way they came across wild animals in the thick forest and heard the dreadful sounds of the cruel animals and birds.

Indradyumna, had the darsan of Lord Nrusimha on the peak of the mountain, Neelachala and chalked out the future plan and spoke to Narada thus :

“Oh Narada ! I am fortunate enough to have darsan of Lord Nrusimha on account of your company. Kindly tell me the place in which Neela Madhava is present.”

Narada replied to the king thus : “Oh King ! Look at this banian tree. Those who die under the shade of this tree will get salvation. Lord Nrusimha resides under this tree on the western side and Lord Madhava or Jagannatha with his four forms is in Northern side. He will descend here again to extend His grace to you.” Saying thus Narada showed the actual place in which Lord Jagannatha would descend again through the efforts of the king, Indradyumna.

Indradyumna was pleased and prostrated at that sacred place thinking that the very God appeared before him.

Indradyumna sang in praise of Lord Jagannatha then and there as follows :

“Oh Lord Jagannatha ! You have to protect me. Kindly remove the obstacles if any and give me opportunity to see your unique divine form with my eyes. What other benefit, can I derive through my eyes,” saying thus, he praised Lord Jagannatha and offered salutations to the sacred place again.

Then the voice of formless spirit (Asareeravani) spoke to King Indradyumna as follows :

“Oh King ! You need not worry. You can see Lord Jagannatha here with your eyes. You followed the instructions of Brahma which were already narrated by Narada to you.”

Indradyumna expressed his gratitude to Narada and said to him as follows :

“Oh sage, Narada ! the information given by you previously and the words spoken by Akasavani are one and same. Brahma and Lord Jagannatha are one and the same. You are the son of Brahma. So I consider your words also as equivalent to that of god. They are favourable to me, in all aspects. Hence I can strictly follow them.”

#### CHAPTER 16

Narada, the well wisher of the world, spoke to Indradyumna who had purity of mind, zeal and diligence, thus :

“Oh King ! The Devas, (gods), assist the good people in their efforts. The creator, who has four faces, has been helping you. Let us go to the presence of Neelakantha.

At first, I install Lord Nrusimha who would destroy the demons and avert obstacles. He would face the west. Though Lord Jagannatha is not appearing here now, Lord Nrusimha exists. The sacrifice to be performed by you in His presence will give more benefit.

First of all, you go there quickly and arrange to build the palace. The moment I think of the son of Viswakarma, he would come and construct the palace and temple facing the East.

To the south of Neelakantha, there is a very big sandal tree. “Oh King ! The area which is on the western side of it is a very holy place. You perform there one thousand Aswamedha sacrifices. Kindly go over there.”

Sughataka, the son of Viswakarma built the temple with a compound wall and ornamental arch (Torana) and palace for Lord Nrusimhaswami.

The installation of the idol of Lord Nrusimha

The idol of Lord Nrusimha, brought by Sage Narada, was adorned with various kinds of gems and jewels and decorated with beautiful garlands and clothes and smeared with fragrant sandal paste. It was shining with an aura of its own and giving pleasure to the mind and eyes. Moreover it proclaimed in a thousand ways the skill of the sculpture of Sughataka, the divine architect.

Narada, Indradyumna and others praised the idol of the Lord of devas associated with Bhudevi and Lakshmidēvi at an auspicious time. The body of Lord Vishnu in yoga was installed on the altar studded with the gems.

Jaimini Maharshi told the sages about the greatness of Nrusimhankshetra.

After performing one thousand Aswamedha sacrifices except one, the King, Indradyumna did somapana. After a week, he meditated upon Lord Vishnu in the fourth quarter of the night.

At that time, he saw Sri Hari who was holding Sankha, Chakra and Gada and shining like a blue cloud. On his right side, goddess Lakshmi was also shining with pink colour. During that period the sages like Sanaka were praying to Lord Jagannatha.

Indradyumna came back to his senses after praising Lord Jagannatha in his meditation.



Narada encouraged Indradyumna and said that his dream was auspicious as follows :

"Oh King ! you had the darsan of God just before sun rise. So you will get an auspicious result within ten days. Please complete the last sacrifice. Lord Jagannatha appeared to you in dream. This dream occurred as per the will of Hari. It is not easy to understand the significance of this dream for only fortunate people will get this kind of dream.

If the sacrifices are performed and charities given in the presence of Nrusimha they get multiplied into a crore."

#### CHAPTER 17

Indra and others encouraged King Indradyumna to perform one thousand horse sacrifices. The Kings, Devas, Siddha-purushas Saptarshis, scholars in the vedas, Sastras, Puranas etc., were invited and honoured by the King in a welldecorated assembly hall in connection with Aswamedha sacrifices. Delicious food was served to all who came to witness or participate in the Aswamedha sacrifices. Programmes of music, dance, etc., were also arranged to the satisfaction of all.

As per the orders of Lord Brahma, Indradyumna was performing Aswamedha sacrifices to win the grace of Lord Jagannatha in Purushottamakshetra. All the invitees and participants also were filled, with happiness and experiencing divine grace on par with the King Indradyumna who had been performing one thousand Aswamedha sacrifices. At the end of the prescribed sacrifices, Indradyumna, took somarasa. Afterwards, he meditated upon Lord Vishnu. Then he was fortunate enough to have the darsan of Lord Vishnu and His spouse, goddess Lakshmi in a gracious mood. Brahma was also present there and seen by the king. Then King, Indradyumna prayed to Lord Vishnu thus :

"Oh Lord of Lakshmi ! My exertion has completely diminished soon after your darsan. Oh Chidanadaswarupa ! the grief of the devotees who are fortunate enough to see you, will be destroyed by your grace.

Oh giver of sacred bliss ! Kindly save me as I am weak minded and have fallen in the ocean of birth."

The king woke up at the end of his meditation. At the end of the dream, the king thought that he was very fortunate in performing Aswamedha sacrifice. He felt glad that his one thousand Aswamedha sacrifices gave him good fruit and that he won the grace of Lord Vishnu. He thought the words of Narada would never become untrue. The King doubted with sorrow, as to how Lord Jagannatha would give him darsan there.

With this sorrow, he narrated the story of his dream to the divine sage, Narada.

Then Narada encouraged the King thus :

"Oh King ! You need not feel sorry. You will get the good result of your dream, within ten days, as you have seen God, Hari at the auspicious time of the rising of Aruna the charioteer of sun god. Your sacrifice will be completed by that time. Hence you can get darsan of the Lord here. The message of Brahma conveyed by me shall become true. You finish the final sacrifice. It is not easy to understand the significance of the dream which has happened to you with the will of Lord Hari.

#### CHAPTER 18

Jaimini Maharshi said to the sages about avabhruta snana i.e., bathing ceremony after completing the sacrifice as follows :

"Oh sages ! The Aswamedha sacrifice of Indradyumna commenced with taking the soma juice. The three worlds shone forth like one house at the time of the sacrifice. The unique sounds of the stotras, and the utterances of the Vedic syllables and the different gradations in pronouncing the mantras of vedas, with perfect system, spread through out the three worlds. So that no other sounds than these were heard.

The invitees and participants in the said sacrifices were very much benefited in different ways in proportion to their faculties, talents and devotion.

The ghat which is near Bilveswara who resides on the bank of the south sea, is useful, for performing Avabhruta snana, in accordance with the regulations of the sacrifice”.

The servants informed the king of the wonderful events as follows :

“Oh King ! a big tree appeared to us on the bank of the great ocean. The branches of the tree spread out into the sea.

The waves of the ocean were touching the trunk of the tree. The symbols of the Sankha (conch) and Chakra (wheel) appeared to us all over the tree.”

Indradyumna questioned Narada as to why the wonderful tree appeared to them.

Narada replied to the King thus : “The tree that appeared to them is a divine tree. The hair which fell down from the body of Lord Vishnu, assumed the form of this tree. Oh King ! You perform Avabhruta snana (i.e., bathing ceremony after completing the sacrifices) on the sea-shore and install Yagneswara who is in the form of this tree at an elevated place in accordance with an auspicious ceremony.”

Narada and the King approached the tree and were overwhelmed with joy as if they had become Jeevanmuktas. The King recollected that he saw Lord Jagannatha previously in his dream. He was free from his grief which arose from his misfortune by which he could not see Neelamadhava, some time back. The sacred tree was taken by the King as per religious procedures for installation.”

The Asareeravani spoke loudly while Narada and others were listening thus :

“Lord Jagannatha Himself will descend upon the elevated place which is kept a secret. The place should be closed tightly for fifteen days to prohibit others from seeing it.

After the preparation of the idol Lord Jagannatha Himself will descend there and will stay there permanently and speak.”

Narada and others felt as if Lord Vishnu Himself spoke as ‘Asareeravani.’ So Narada and Indradyumna were prepar-

ed to follow the instructions given by the ‘Asareeravani.’ An old carpenter agreed to prepare the idol of Lord Jagannatha after the form which appeared to Indradyumna in his dream. Then the old carpenter disappeared at the same moment to their astonishment.”

## CHAPTER 19

### Description of God

Narada described Hari according to the speech of an invisible being : “Lord Janardana shone forth there with Balabhadra and wheel namely Sudarsana. He was sitting on the divine throne holding the conch, wheel, lotus and club in his hands. Moreover, he appeared as a serpent with seven hoods like an umbrella, with the crown and ear ornaments (Kundala).

Subhadradevi was shining with a charming face and pious lotus in one hand and showing the palm with assurance of security (Abhayahasta). Goddess Lakshmi Herself was born as Subhadra. She was born to Rohini at the time of incarnation of Krishna.

As she meditated upon the form of Bala (Ananta, the King of Serpents) she assumed the form of Balabhadra. She did not like to abandon her Leelavatara, i.e., sportive incarnation even for a single moment. There was no difference between Sri Krishna and Balarama who were born of the same source. Vishnu in the form of a man and Lakshmi in the form of a woman had been living everywhere. There is nothing other than both of them, among devas, animals and men.

Lord Ananta, the King of serpents by name Bala, holds the fourteen worlds on the edges of his hoods. The embodiment of his power is nothing but Lakshmi herself. She was famous as his sister. Lord Vishnu holds always Sudarsana chakra in His hand. The very form which existed at the end and middle of the branch was the fourth one. These four forms of Lord Vishnu emanated from His divine form and shone in great splendour.

The speech of the invisible voice informed Indradyumna about the idols like this :

“Oh King ! Indradyumna ! Kindly give necessary instructions to the painter for covering these idols with clothes firmly and smearing them with the colours.

Lord Vishnu is shining with a blue complexion like the sky. Balarama has white complexion like the conch and the moon. The Sudarsanachakra is red in colour. Subhadra is also reddish and pink.

Those who see the decorated, wooden idols which are separated from each other and laid aside for the purpose of painting will get sin.

The idols should be kept separately with decoration and in secrecy, covered with clothes, and clothes of fibrous bark smeared with gum. So, first of all, you see that these are covered properly with a cloth made of the inner soft bark of this tree by skilful weavers. The colours smeared to the idols previously should be removed. New colours must be smeared to the idols once in a year (annually). The Painting of the inner soft bark should be very fine as per the ancient tradition.

If anybody by mistake, wipes away the painting, there will be severe famine in the country. The progeny of the person who rubs off the painting will perish.

Oh King ! you should not see the idols which are not smeared with colours. You can see them after, they are painted with several beautiful colours.

He who looks at Jagannatha swami, when he shines with beautiful complexion, after decoration with clothes, ornaments, and garlands will be free from sins committed by him in his previous births.

After decoration, all saw Balarama, Krishna, Subhadra and Sudarsana namely, Vasudeva that were on the throne made of gems.”

The idols were very attractive and beautiful after painting with different colours, as per the instructions given by the voice of the invisible being.

“Oh King ! Indradyumna ! Lord Jagannadha decided to favour you. Owing to your best efforts he will graciously, bestow on you dharma, artha, kama and moksha.” Thus the voice of the invisible being concluded her talk to Narada.

## CHAPTER 20

King, Indradyumna praised Lord Jagannatha. Then Narada Maharshi too sang the glory of the Lord. This Purushottama kshetra is the body of Sri Hari. Here Sri Hari has been making His appearance and disappearance at His will.

In this holy place, Lord Jagannatha, the preceptor of the world, exists with His body and is visible to the naked eyes of the devotees and grants the fruits of the four purusharthas – Dharma, Artha, Kama and Moksha to those who have His darsan.

King Indradyumna offered his whole kingdom to the Lord. So that its income could be utilised towards worshipping Sri Hari for obtaining His grace.

The King, was overwhelmed with bliss, as he made an offering of his kingdom for the noble and good cause with the encouragement and grace of God and for the satisfaction of God.

## CHAPTER 21

King Indradyumna was told by a Brahmin who was a scholar in the Vedas and philosophy about the greatness of Jagannatha who assumed the wooden form.

This Purushottama who is a source for obtaining eternal liberation, has an intellectual form also.

Lord Vishnu who assumed the wooden body, gives happiness and extreme joy and liberation to those who are in a miserable state for a long time.

The methods by which the Lord shows His grace to His devotees are not found in the Vedas, etc.

The religious principles which are in practice in Jagannatha kshetra are different and not found in the Vedas and smrutis.

Irrespective of status and position in society, whether one is vedic scholar or an illiterate merely by having darsan of Lord Jagannatha one gets final liberation.

This Lord Jagannadha gives complete fruit or result obtainable by the pious people. He is gracious even to the wicked people who cannot practise the vedic principles but who merely have devotion to Him.

Narada advised Indradyumna to live in Jagannathakshetra and worship the Lord who assumed the wooden body.

Indradyumna expressed his desire to see Brahma along with Narada.

Jaimini Maharshi then told the sages about the construction of the temple of Sri Jagannatha.

## CHAPTER 22

Indradyumna told Narada about the journey to Brahma-loka as follows :

“Oh Narada let us go by this chariot called Puspharatha which can go quicker than the mind. Let us sit on it and travel please, wait for a moment. I give permission to those who are waiting in the palace to perform pradakshina to Lord Jagannatha and come back.”

Narada heard the words of the King and held the hand of the King in his. He prayed to Jagannatha to give him permission to go to Brahmaloaka. Meanwhile he was doing obeisance to Lord Krishna, Subhadra, and Balarama. Indradyumna also prostrated before Lord Jagannatha and requested Him to permit him to go to Brahmaloaka. They were honoured by siddhas residing in Maharloaka. Even then King Indradyumna was thinking of completion of the palace meant for the abode of

god in the human world. He did not give priority for the rare experiences of the celestial beings.

Narada observed the ill feelings of the king and advised him not to think of mean worldly affairs. He also said how fortunate it would be for the king to go to Brahmaloaka with the human body. The king replied to Narada as follows :

“Oh sage, I am not thinking of my family affairs, My mind is perturbed due to my journey to Brahmaloaka and the thought whether I will be able to complete the construction of the palace or not.

Narada assured the king and said to him thus :

“Your work will be completed with the grace of Lord Brahma owing to your good conduct. Moreover no king is thinking of creating an obstacle in the way of the construction of the palace of Lord Jagannatha. Therefore you need not worry about your palace.”

Both of them were clearly hearing the chanting of the Vedic hymns recited by Brahmarshis. In addition to that, they were listening to itihasas, puranas, chandah kalpa, gadhikas, etc. Thereby Narada confirmed that, that was the city where Lord Brahma was residing. The King was pleased with the information given by Narada about Brahmaloaka. Narada told the king that Vaikuntha exists above Brahmaloaka and below Brahmandakapala. Jeevanmuktas were also residing there. Lord Vishnu with eternal joy and body of supreme spirit (chaitanya) was residing there. He is Lord of saints (yogis) and saints were praying for His mercy there. Nobody will enter in the cycle of birth and death and ocean of samsara, if he has darsan of Lord Vishnu there. Even Brahma is praying to Lord Vishnu for his salvation along with Brahmarshis who are Jeevanmuktas. Narada reached Brahmaloaka together with Indradyumna telling him the details mentioned above. In a moment Narada approached the gate of the assembly hall of Brahma. The hall was packed with Indra devas, dikpalas, manus, etc., others were not allowed to enter into the Assembly hall of Brahma.

The gatekeeper bowed with respect and saluted Narada, the son of Brahma. He said to Narada thus :

"Oh sage! You are moving in the fourteen worlds. The assembly of your father, Brahma will not shine, if you are not present there; the holy sages, brahmins and those who have knowledge of the brahman are in the Assembly of Brahma. Moreover maharshis like Gautama, etc., also are there." Praising Narada like that, the gate keeper led him into the Assembly Hall."

## CHAPTER 23

Narada told the gatekeeper about the greatness of Indradyumna.

Brahma asked Narada with what purpose Indradyumna came to him.

King Indradyumna said to Brahma thus:

"Oh Creator! You are Jagannatha, you are the same Jagannatha who is pervading Purushottamakshetra. There is no difference between both of you. You are both the installed and the installer.

If you come personally to Purushottamakshetra and install Jagannatha, the grace that you have in me, will fructify."

Brahma said to the sage, Durvasa, thus:

"Indradyumna is not a sinner. He is Jeevanmukta, i.e., he has obtained final liberation in the present state of life. He is the fifth in the progeny of Brahma. He is a Vaishnava and has immense devotion towards Lord Vishnu."

Brahma gave instructions to Indradyumna to keep the idol of Sri Jagannatha and the palace under his control and return again quickly.

If you do not do so, I shall accompany you."

Brahma told the gods about the greatness of Jagannatha who assumed the wooden body. He decided to go to the holy place where Indradyumna constructed a palace for the installation of Lord Jagannatha. Indradyumna would go to the human world to gather the material essential for the installation of the idol there. He commanded the gods to go over there and assist the king.

## CHAPTER 24

As per the command of Brahma, King Indradyumna and the gods (devas) came from Brahmaloaka to the human world and then visited Purushottamakshetra and praised Jagannatha. The gods (devas) were astonished on seeing the peak of the mountain, Neelachala.

The voice of the invisible being asked King, Indradyumna to construct a palace and temple quickly for the residence of Lord Jagannatha on the top of Neelachala and added that Brahma would come over there in person for installation along with siddhas, Brahmarshis, and gods (devas).

## CHAPTER 25

As per the request of Indradyumna, Narada prepared the list of the commodities required for the installation of Jagannatha in accordance with the Sastra, in proper order, and handed it over to him.

The king passed on the same list to Padmanidhi and asked him to procure them and to build comfortable residences for those who come to witness the ceremony of installation of Lord Jagannatha in Purushottamakshetra.

Narada told Indradyumna about the construction of the chariot, thus:

"The extent of the chariot of Lord Sri Jagannatha is sixteen arms and that of Balarama is fourteen arms and that of Sudarsana is twelve arms."

Jaimini told the sages about the principles with which the installation of the chariot was performed.

Immediately after the completion of the installation of the chariot of Jagannatha by chanting the holy mantras the installation of the chariot of Balabhadra was performed with the utterance of Dwadasaksharamantra. The chariot of Subhadra-devi was installed by chanting Lakshmisukta.

The offering by fire was performed with the oblations of ghee which was prepared separately for the three chariots.

Thus having performed the installation of three chariots, gold, cows, cloths, paddy, money, were offered with devotion to Lord Jagannatha. As soon as the function of installing the decorated chariot was over the musical sounds called Brahma vadya ghoshas, and auspicious sounds known Jayamangaladhvanis, were heard.

The idol of Lord Jagannatha was placed on the chariot. Some purohiths fanned the deity with chamaras and some others offered incense and a few persons showered flowers on the idol.

Male devotees from among Brahmins, Kshatriyas and vasyas and horses and oxen possessing auspicious characteristics, can pull the chariot without any danger.

Then food, with six kinds of dishes, was served for all sumptuously.

Chanting the hymns, the priest offered naivedya to the deities who were seated on the respective chariots. While the priest and other devotees chanted the hymns of-Vaishnava Gayatri and sacred Vishnu sukta, the chariot of Lord Jagannatha was pulled to the even ground.

The pious devotees were pulling the chariot of Lord Jagannatha, slowly, while the sacred Vamadevas who were gifted with good conduct, were praising Lord Jagannatha to the accompaniment of musical instruments.

The priest who was observing deeksha with pure heart and chanting the hymns of installation, offered ablution for the removal of the defects in certain parts of the chariot. He chanted the hymns of peace along with the pious Brahmins.

The priest was expected to forecast the tendency of unfavourable planets which would harm the king without any cause.

Jaimini Maharshi conveyed the information mentioned above to the sages.

## CHAPTER 26

At the auspicious time, the devotees took the idols of Lord Jagannatha, Subhadra and Balarama to the even place adjacent to the palace, as per custom. At the command of the King, Indradyumna, Viswakarma built a very dignified hall with precious stones.

The required commodities and articles for the programme in the Assembly, oblation of ghee (Havissu), sacrificial fuel and sacrificial grass and different eatables were arranged. Pious Brahmins arrived for conducting the installation ceremony of the Idols of Lord and His consort.

At the same time, King Gala was astonished on seeing Neelachala and the provisions procured for the function of installation that could not be seen by anybody even in a dream.

King Gala felt sorry for his inability to know all these years, due to his bad luck, about this Janardana who assumed the wooden body and was none other than Brahman. He regretted that his human birth was in vain.

King Gala, praised king Indradyumna. Indradyumna thought of entrusting the responsibility of regular worship of Lord Jagannatha to Gala.

## CHAPTER 27

A ladder made of gold and precious stones was attached to the foot-stool of the plane of Lord Brahma who was arriving from the sky. First of all, the ladder which was touching the ground, had a four-arm high row of steps.

Brahma got down the plane when the sages, Durvasa and Narada, held his hands with regard. The world was purified with the gracious looks of Brahma. Along with the gods, Brahmarshis and kings, Brahma felt supremely happy after getting down from the chariot and visiting the hall constructed for performing the installation ceremony of the idols.

Brahma, having looked at Jagannatha together with Indradyumna, praised Lord Jagannatha, Balarama, Subhadra and the wheel (Sudarsana).

Sage Bharadvaja requested Brahma to perform the installation of the idol of Jagannatha and the very high flag post (Dhvaja) and to give life to them through installation.

The four idols of the gods and goddess were kept for the holy bath near the gate of the palace and the circle of mirrors in the open hall with tall pillars of precious stones.

Brahma performed the bathing ceremony to the four idols of Vishnu, i.e., Jagannatha with water, collected from the sacred rivers and preserved in the vessels studded with gems, according to the principle of Purushasukta, for the welfare of the world. Afterwards, Brahma with divine imagination waved lighted camphor in accordance with hymns before those divine idols which shone forth with decoration of sandal paste and garlands and installed them on the beautiful throne studded with gems.

Brahma praised Jagannatha after installation. Jaimini informed the sages about the fruit (result) derived from seeing the divine idols there.

#### CHAPTER 28

Jaimini told the sages about the incarnation of Lord Nrusimha, Narada requested Brahma to enlighten him about Lord Nrusimha. Brahma informed the sages about Lord Nrusimha and his greatness and praised Him.

Brahma gave Nrusimhabhimukhastotra to Narada. Jaimini told the sages how Lord Nrusimhaswamy became cool and peaceful.

Brahma revealed the secret to Indradyumna that Lord Jagannatha, who assumed the wooden form, was none but Parabrahma.

#### CHAPTER 29

Jaimini told the sages about the procedure of worshipping the four forms of Lord Jagannatha.

Brahma conversed with Jagannatha who had the wooden form. The idol of Jagannatha spoke to Indradyumna, thus :

“Oh Indradyumna ! I am gracious to you because of your selfless performance of duties and strong devotion. This kind of wealth of liberation (moksha) was not obtained by any one except you.”

Further Lord Jagannatha said to him about the particulars of the ceremonies to be performed in certain months and the fruit of the four purusharthas, i.e., Dharma, Artha, Kama, and Moksha, to be obtained by those who perform the ‘gundicha’ function, Rathamahotsava and other ceremonies.

The good results that are obtained by the darsana of Lord Jagannatha are described by Himself to Brahma.

Jaimini told the sages that Indradyumna followed the command of Jagannatha.

#### CHAPTER 30

The sages requested Jaimini Maharshi to tell them in detail about the birth place of Jagannatha.

Jaimini said to the sages about the good results obtained by taking bath, etc., in the month of Jyeshtha.

Any devotee has to read Jagannatha stotra first and then Balarama should be worshipped with the hymn of Sesha.

A devotee should salute with concentrated mind and worship Balabhadra with the hymn containing ten letters or by adding pranavakshara at the beginning of his name.

Afterwards, the devotee should worship and praise auspicious Subhadra devi.

And then the devotee has to read Purushottama stuti mentioned in this chapter and perform Mantranyasavidhi and fasten kavacha and then the wheel Sudarsana should be prayed to.

Afterwards, the devotee should repeat the hymn of Punyateertha and take bath and offer the water as per the religious rite, and then worship Lord Jagannatha, with Shodasopacharapuja, i.e., with sixteen services in worship. Then he should praise the Lord.



A devotee could get the best benefit by taking bath in the sea, and by performing meditation, charity, penance, japa, and ceremony in honour of the departed spirits on the sea shore and worshipping the gods.

### CHAPTER 31

Jaimini informed the sages about the bathing in Indradyumna lake as follows :

“Oh sages! Indradyumna lake also has its importance in connection with Aswamedha sacrifice. Lord Nrusimha resides on the bank of the lake. A devotee has to pray to Him in the prescribed manner and take bath in the lake. Thereby the devotee will get all material benefits, spiritual uplift and divinity.”

Jaimini addressing the twice born (dvijas) said about the procedure to be followed in the panchateertha, thus :

“Oh dvijas ! A devotee, who observes the procedure of panchateertha with strict religious principles for five days, need not enter again the human body made of five elements. He has to take bath in Indradyumna lake on an auspicious day and see the idols of Lord Jagannatha, Balabhadra and Subhadra. So he will be granted salvation by their grace.”

Jaimini narrated the procedure of chariot-festival to the sages, thus :

An elevated place made of grass and would be whitewashed and decorated beautifully to form a seat for Jagannatha for bathing. His bathing must be made according to the procedure mentioned in the scriptures. It has to take place on chaturdasi tithi at night. The idols of the three deities should be taken to the place carefully.

From ancient times, Lord Vishnu has been residing in the wooden body to fulfil the desire of Lord Brahma in purushottama kshetra. All the three idols should be decorated and worshipped equally.

#### The Procedure of Bathing

The body of Lord Jagannatha (the Brahma swarupa) should be covered with clothes excepting His face. It has to

be worshipped according to scriptural procedure. The devotee who witnesses the bathing ceremony of Lord Jagannatha has no rebirth. He also acquires the merit of having bathed in all sacred rivers.

### CHAPTER 32

Jaimini said to the sages about the visiting of Lord Dakshinamurti thus :

“Oh sages! He who witnesses Lord Dakshinamurti, will get the fruit of performing aswamedha sacrifice. The Lord must be worshipped as per the traditional procedure and offered naivedya of delicious food.

Jaimini narrates the merit that can be acquired by witnessing the bathing ceremony of Lord Jagannatha thus :

Oh sages! The Rishis, well versed in sastras speak about Jyeshthapanchaka vrata. It is very auspicious. Those who perform the Jyeshthapanchaka vrata are granted different boons by Lord Jagannatha.

According to scriptures the holy day is described thus :

“It should be Thursday when there is the conjunction of the moon and jupiter. Added to this, it should be a full moon day also. At that time all kshetras, all teerthas, seven seas, sacrifices, assemble in Purushottamakshetra. Mahajyeshthi which is pleasing to Lord Jagannatha, sanctions great merit to the devotees.”

If a devotee who is fortunate enough to see Lord Jagannatha, bathes in that auspicious hour, attains liberation.

#### Jyeshthapanchaka Vrata

A devotee has to take bath in the traditional way early in the morning. He must engage a vaishnava dvija as his purohit and then he must do samkalpa thus :

“Deva Deva Jagannatha! Samsararnava taraka”....etc., if he worships Lord Jagannatha with usual regulations on Dasami tithi in suklapaksha of the month, jyeshtha, he will be free from all sins.

Those who worship the Lord on dvadasi tithi, will not suffer from the painful consequences of their sins. For each god, one hundred flowers are to be offered in Homa. Then poornahuti should be performed and Dakshina must be offered to the purohit. The devotee, who performs the jyeshtha panchaka vrata, attains the same fruit as the one who sees the Lord after bathing in sacred teertha.

## CHAPTER 33

Jaimini told the sages about the greatness of the Mahavedi Mahotsava. Even an ignorant fellow will shine with wisdom and lustre on account of the efficacy of Mahavedi Mahotsava. The third day in suklapaksha, in the month of vaisakha is an auspicious one. Truteeya tithi combined with the Star, Rohini is very auspicious. The pious king, Indradyumna appointed the purohit (acharya) on that tithi. The acharya has to follow some religious and traditional formalities like homa, etc. He has to hold an axe chanting the mantras in praise of Vishnu and cut small pieces at the bottom of the tree. Then he has to appoint a carpenter to do the rest.

The chariot of Lord Jagannatha should be made with sixteen wheels made of strong metal. The chariot of Balabhadra should contain fourteen parts. A chariot must be made with twelve wheels for Subhadra.

The King Indradyumna has to take care of making chariots for Subhadra, Balabhadra and Jagannatha in the prescribed manner and has to perform pratishthavidhi. He has to honour brahmins in accordance with sastras. The brahmins are moving bodies of Lord Sri Jagannatha. The procedure of pratishtha has to be gone through on auspicious tithi in suklapaksha, in the month of ashadha so that Lord Jagannatha, may be pleased.

Devas come from the heaven to witness Rathavihara and Mahavedi mahotsava in Purushottamakshetra to win the grace of Lord Jagannatha.

The sins committed in several previous births will be destroyed if the devotees look at Lord Jagannatha, Balabhadra and Subhadra who sit in the chariot and proceed to Mahavedi.

A devotee who praises the glory of Lord Jagannatha and follow the chariot in which He sits will get salvation. The devotees have to follow certain local and traditional procedures at the time of Mahavedi Mahotsava to win the grace of Lord Jagannatha.

## CHAPTER 34

Jaimini describes the procedure of worship of Lord Jagannatha as follows :

"Lord Jagannatha seated Himself with Lord Nrusimha on one side and pond on the other. He was shining with divinity which earned Him the praise of devas and demons alike.

Lord Jagannatha granted a boon to king Indradyumna already stating that He would stay for seven days on the bank of Binduteertha."

Lord Jagannatha spoke to Indradyumna as follows :

"Oh king! I shall remain on the bank of your Binduteertha every year. All teerthas also will be there during my stay. The devotees who take bath in that sacred teertha and see me. Subhadra and Balabhadra for seven days, during my stay on mandapa known as 'gundicha' can become one with me." The devotees get tenfold fruit by seeing Lord Jagannatha at night. The good deeds done by the devotees in the presence of Lord Jagannatha will be infinitely multiplied.

Jaimini told the sages about pitrukriya as follows :

The star Makha is called Pitrunakshatra which is liked by the Pitru devatas. The sraddha karma done by the sons with sincerity at that time will be pleasing to the pitru devas. The panchami tithi is also auspicious for that purpose.

Any devotee can perform this sraddha karma in the holy presence of Lord Jagannatha and in a place between Neelakantha and Nrusimha. He who offers balls of food for hundred pitru devas and satisfies them, will reside in Brahmaloaka.

The sraddha karma performed by the devotee on the tithi amavasya in the month of Bhadrapada, is equivalent to the one performed at Gaya.

A devotee has to perform the vrata known as 'VANAJA-GARANA' to win the grace of God in Nrusimhakshetra which is on the bank of Indradyumna lake. Food should be served then to the deserving people to win the grace of Lord Jagannatha, the universal witness. Even a lady is eligible to perform 'VEDEEMAHOTSAVA.' In yielding fruit both these - Vedee-mahotsava and Rathayatra vidhi are equal."

#### CHAPTER 35

Jaimini Maharshi told the sages the way in which the chariot of Lord Jagannatha should be protected.

"Oh sages! Lord Jagannatha, Balabhadra, Subhadra and others who sit on "Dhvaja" must be worshipped daily as per complete procedure in order to ward off the evil forces from, giving trouble to the chariot. Impure persons, the wild animals and birds should not rest on the chariot. On the eighth day, the chariot should be placed facing the South and then the idols decorated with fine clothes, garlands, etc., should be placed therein on Navami tithi. And then the preparations are to be made with devotion for 'Rathayatra.' This Rathayatra should be performed for nine days. This 'Mahavedi Mahotsava' gives complete fruit or result. The devotees who have darsan of Lord Jagannatha, Balabhadra and Subhadra placed on the chariot and proceeding Southwards to 'Gundicha Mandapa' will get salvation.

#### CHAPTER 36

Jaimini said to the sages about 'Seyanotsava' thus :

"Oh sages! The four months beginning with Ashadha to Karteeka during rainy season, every year are auspicious for worshipping Lord Jagannatha. The devotees who reside in Purushottamakshetra will get the same fruit as those who stay in Varanasi for centuries together. The devotee who spends even one day in those four months in the presence of Lord Jagannatha will get the same result as those who spend four months in the presence of Lord Vishnu. A devotee who resides in Purushottama kshetra and has darsan of Lord Jagannatha

during the said four months (Chaturmasya) will be freed from all sins committed by him.

'Seyana Mahotsava' for Lord Jagannatha, should be performed on Ekadasi in Suklapaksha of Ashadha masa.

A person who observes 'Chaturmasya vrata' strictly in the presence of Lord Jagannatha will reside in Vishnuloka for a long time."

Jaimini narrated the details of 'Chandrayana vrata' to the sages. A devotee can observe this vrata to win the grace of Lord Vishnu. A devotee who takes milk and vegetarian food can enjoy worldly pleasures and then get eternal salvation.

Jaimini spoke to the sages about Bheeshma Panchaka vrata. A devotee who cannot perform chandrayana vrata can perform Bheeshma Panchaka vrata. A principled devotee can observe, 'vanya vrutti' (a religious Practice) in the forest to win the grace of Lord Jagannatha. He who performs this vrata will live in Vishnu Loka and get long life and fame. His desires will be fulfilled. The devotees who witness 'Seyanotsava' and perform 'Bheeshma panchaka vrata' will not have to suffer from 'Garbha naraka' (rebirth) again. A devotee who completes this vrata in the presence of Lord Jagannatha can reside permanently in 'Brahmaloka.'

#### CHAPTER 37

Jaimini narrated the particulars of Dakshinayana to the sages thus :

"Oh sages! Dakshinayana is the auspicious time for performing sacred duties.

There will be twenty 'Kalas' before Samkranti. Lord Jagannatha should be worshipped in accordance with usual practice. The devotees who have darsan of Lord Jagannatha and worship Him during the auspicious time of 'Dakshinayana,' will be free from all sins and go to Vishnuloka.

The devotees who have darsan of Lord Jagannatha during the days of 'Rathotsava' will certainly get salvation. To create full faith in Him in the minds of common people and make the

sinners free from their sins, this Rathayatra procedure was prescribed by Lord Vishnu.

Jaimini described naivedya procedure in detail.

Jaimini gave an account of 'Swetaraja' to the sages thus :

"Oh sages! The king Swetaraja loved by Lord Vishnu, lived in Tretayuga. He was a great devotee of Lord Jagannatha. He lived in Purushottamakshetra, by observing these vratas. The King won the grace of Lord Jagannatha and performed penance for the removal of premature death in his kingdom and for salvation for the departed souls.

Lord Nrusimha was satisfied with the penance of the king 'Swetaraja' and appeared before him with His spouse, Sri Lakshmi devi. He granted the desired boons to the king.

#### CHAPTER 38

Jaimini told the sages about the good results that ensue by offering food to Lord, Jagannatha and the influence of 'KALIYUGA' on the life of dwijas (Brahmins), and kings. He also narrated the story of Sandilya.

Sandilya was free from his physical sickness by praising Jagannatha in his dream. Jaimini said to the twice born (Brahmins) about the dream of Sandilya. Sandilya praised Nrusimha in his dreams. Jaimini informed the sages about the repentance of Sandilya. The members of the family of Sandilya praised Purushottamakshetra.

Jaimini spoke to the Brahmins about the remains of food and flowers offered to God.

The person who removes the painting of wet sandal paste, etc., suffers from leprosy.

Jaimini described the story of the demon Damanaka. The greatness of Tulasi was also described.

#### CHAPTER 39

Jaimini explained to the sages, the regulations of 'Chaturmasya vrata' and the fruit obtained by undertaking the pilgrimage, thus :

"Oh sages! Purushottama shines with the lustre of various qualities, forms and actions. He is the universe and soul of all beings.

#### Calamities that arise out of egoism

The people who are not egoistic get the fruit of their good deeds. Rebirth is inevitable to egoistic persons.

Lord Jagannatha grants salvation to the satvikas who meditate upon Him and see Him. Moreover he looks after their welfare.

Some people adopt easy methods, with the hope that collective effort with physical strain will get them good results. For uplifting these people and creating faith in divinity to the wicked people, yatrotsava, should be performed every year in accordance with the prescribed procedure.

#### Parsva Paryayanotsava

Those who have darsan of the South facing Lord Jagannatha and witness seyanotsava performed in Dakshinayana will be freed from all their sins.

#### Utthapana Mahotsava

Lord Jagannatha is to be decorated with the garlands and sandal paste and worshipped in the Mahotsava called Kaumudi, on fullmoon night. In the early hours before dawn Lord Jagannatha sleeping soundly on Ekadasi in Suklapaksha will have to be awakened for performing Karteeka vrata. Lord Vishnu will be pleased with chaturmasya vrata. The desires of the devotee who performs this vrata will be fulfilled.

## CHAPTER 40

Jaimini narrates the procedure of Pravaranotsava, to the sages thus : "Oh sages ! The devotee who performs or sees the pravaranotsava on Shasthi tithi, in Suklapaksha of the month, Margaseersha, can reside in Vishnu loka.

Vrati, he who knows the procedure of vrata, has to perform Vasodhivasa at night. He has to worship the idol of Lord Jagannatha with dhupa, deepa, naivedya, etc. He has to decorate each of the three divine idols with seven clothes, after completing worship, betel leaves, naivedya, Haarati with burning camphor are to be offered to Lord Jagannatha.

In the beginning of the winter season, the devotees who cover Lord Nrusimha with fine clothes and see Him, will not have delusion. In a dedicated spirit fine clothes should be respectfully presented to brahmins, teachers, gods, the poor and orphans. This results in saving the donor from the troubles of cold. God grants boons with pleasure to such charitable persons".

## CHAPTER 41

Jaimini told the sages about Pushyasnanotsava, thus : "Oh sages ! Please listen to the Pushyasnanotsava which was previously narrated by Brahma.

The devotees have to perform pushyasnanotsava to Lord Jagannatha on full moon day with the conjunction of the star pushyami in the month of Pushya.

In the temple of Lord Jagannatha, eightyone beautiful pots made of gold, should be placed at night, on Chaturdasi tithi. Twenty one pots out of eightyone must be filled with cow-ghee.

In front of the idol of Lord Jagannatha a mandala (circle) known as Sarvatobhadra should be prepared. A clean mirror must be placed at the centre of it. During that night, one should not sleep and should spend the time in devotional programmes. Agnikarya is to be made for Brahma, Vishnu and Maheswara, separately, a thousand times with fuel of Palasa and oblation of rice.

Homa has to be performed to Lord Jagannatha in accordance with the mantras addressed to Him.

The reflection of Lord Jagannatha in the mirror is to be worshipped. Next, the pots made of gold must be purified by chanting mantras related to Lord Jagannatha.

Lord Jagannatha is to be bathed with ghee in accordance with purushasukta.

## CHAPTER 42

Jaimini narrates the procedure of Makara samkramana to the sages thus :

"Oh sages ! When the sun enters Makara rasi and passes towards North, it is called Uttarayana. That Samkramana possesses twenty kalas. This auspicious time is good for the departed souls.

He who bathes in sacred tirthas in Purushottama kshetra and worships Lord Jagannatha as per the tradition in uttarayana gets salvation.

## The Procedure of Makara Samkramana

A devotee has to follow certain regulations of Makara samkramana to win the grace of Lord Jagannatha, Balabhadra and Subhadra.

The devotees who witness four bhramanas (encircles) of Lord Jagannatha get liberation from certain sins.

Kasyapa, having created the Universe performed this utsava to please God. Those who witness this utsava will stay with devas till the end of kalpa and get salvation.

If the devotees perform Tulapurushadana, etc., in Purushottama kshetra they will get liberated.

## CHAPTER 43

Jaimini explained to the sages about Dolarohana thus : "Oh sages ! The holy Dolarohana function should be performed

in the month of Phalguna. In that month, Lord Govinda takes pleasure to grant boons to His devotees. A small idol of Lord Jagannatha meant for exhibition must be prepared. It is called by the name, Govinda.

A mandapa, in the square form should be constructed in front of temple of Lord Jagannatha. It should have 16 pillars and 4 gates. A vedika or an elevated place also must be raised within the mandapa. It should be in white colour as bright as moonlight and decorated with garlands, chamara and dhvaja.

A firmly fixed seat made of Saparnika wood has to be placed on the elevated pedestal. This dolarohana or phalguna masotsava must be performed for 3 days or 5 days.

#### Vahnyutsava

Vahnyutsava or a ceremony related to fire, should be performed on chaturdasi tithi in the month of Phalguna at night, in front of Dolamandapa. One should feel that all these arrangements are made in accordance with the gracious will of Lord Jagannatha.

An acharya or purohit should be employed for conducting this function. Fire should be produced from Arani (a wooden piece used to produce fire by friction). It is to be placed on the heap of hay in a clean place. The same fire is to be worshipped following the prescriptions of kushmanda vidhi.

Acharya should worship the Lord Govinda in the temple. The fire should be protected until the yatra is over. It is said that King Indradyumna performed this ritual.

The idol of Lord Jagannatha should be placed in the cradle thrice and has to be swung.

Lord Jagannatha who is pleased with devotion, grants food and salvation. Those who witness the sacred utsava are saved from the three types of suffering, i.e., adhyatmika adhibhautika and adhidaivika.

A king who performs this dolayatra, becomes an emperor and a Brahmin by doing the same becomes a scholar in the four Vedas.

Jaimini Maharshi, informed the sages of the particulars and importance of "Jyesthapanchaka Vrata" thus:

"Jyesthapanchaka Vrata or Murti panjara vrata or Samvatsara Vrata is the same in performance.

Lord Vishnu who has neither beginning nor end, possesses twelve forms on new year's day and Purnima in the month of phalguna. They are famous by the twelve names of Lord Vishnu. He should be worshipped with the same names in each month. Daily one form out of twelve forms of Lord Vishnu, should be worshipped. Twelve varieties of flowers and naivedya must be offered to Him with twelve kinds of fruits for obtaining His grace.

Hari, the world teacher, is to be praised with twelve names like Kesava, Vishnu, Pundarika, Madhusudana, etc., at the end of worship.

The devotee, having performed Murtipanjara Vrata, every month in a year, to win the grace of lord Jagannatha, with deep devotion, has to conduct pratisthavidhi, i.e., installation ceremony to attain complete fruit or result.

Narada became Jeevanmukta as a result of observing this holy murtipanjara vrata for twelve years. Those, who perform this vrata, will obtain fame, long life, knowledge of Brahman, and prosperity in his lineage (genealogy).

Jaimini Maharshi narrated ten yatras (pilgrimages) to the sages. He began to tell the remaining two yatras. Vishnu is pleased with Damana Bhanjika or Vasantika yatra. Jaimini had already spoken about the grass called Damanaka.

Long ago, Hari killed the demon, known as Damanaka, at midnight as the trayodasi tithi in Suklapaksha of the month, Chaitra.

Hari picked up the grass sprung from the dead body of Damanaka. The devotee has to remove the grass with its roots on trayodasi tithi, in Suklapaksha, of the month, Chaitra. At that place, he has to prepare a Mandala (circle) known as padma. In the middle of it, one utsava vigraha (idol) representing Lord Krishna and Satyabhama is to be placed. It should be worshipped at mid-night of the day mentioned above.

The devotee has to consider the said grass as the demon, Damanaka and pray to Lord Vishnu, thus:

“Avadheerdamanam daityam,” etc. The devotee has to keep the grass in the palm of Lord Vishnu. He has to spend the whole night in music and dance. After sun-rise, he has to take the idol of Vishnu along with the grass, which is a symbol of Damanaka to Lord Sri Jagannatha. There He is to be worshipped according to the tradition. A devotee who performs this ritual, will be free from sins and live in Vaikuntha for ever.

#### CHAPTER 46

Jaimini Maharshi, Narrated the story of Akshaya yatra to the sages, thus :

“Akshaya yatra should be performed on the second day of Suklapaksha in the month of Vaisakha. After decorating the mandapa, a sacred vessel with flowers and fresh water should be placed in front of Lord Jagannatha. Then the lord should be worshipped with the sacred water and flowers preserved in the said vessel by uttering the relevant mantras to win the grace of Lord Jagannatha. Then, Lord Jagannatha should be offered fine clothes, beautiful garlands, sweet-meats, etc. The devotees who have darsan of Lord Jagannatha at the time of worship will be fortunate enough to become one with Him and live in Vishnu loka, for ever.

Long Long ago, in Kaliyuga, Daksha prajapati saw the people, suffering from three types of ailments namely, adhyatmika, adhibhautika and adhidaivika. By virtue of his occult

powers, he mitigated the sufferings of the poor people. He extolled Lord Jagannatha..., etc., thus :

“Deva Deva Jagannatha.....,” etc.

Lord Jagannatha was pleased with the praises of Daksha prajapati and spoke to him thus :

“Oh my dear boy! I granted two boons to you. If you perform Akshaya yatra mentioned by me, the three kinds of ailments described above will be destroyed. As per your desire I am in favour of protecting the people who are in distress. All the twelve yatras are important and holy. Each yatra can give salvation to those who perform it. All these yatras can give the devotees the four purusharthas Dharma, Kama, Artha and Moksha. If any devotee witnesses any one of the yatras mentioned above, he can get out of the ocean of birth and death and reach the abode of Lord Vishnu.” Saying thus, Lord Jagannatha disappeared.

Daksha prajapati stayed on Neelachala for one year and witnessed the functions as per the orders of Lord Jagannatha. Lord Jagannatha is real parabrahma. Sri Adivishnu Himself descended in the form of Lord Jagannatha to show His grace to the people. He resides on the Purushottamakshetra, for that purpose only.

Devotees, who reside in Purushottamakshetra and serve the Lord Jagannatha, devotedly, get the same results are obtained through penance, charity, sacrifices and practice of Yoga.

#### CHAPTER 47

Jaimini explained the greatness of Lord Jagannatha to the sages as follows :

“Oh sages! All the miracles of Lord Jagannatha are wonderful. He gives the fruit to the devotee in accordance with his prayer. Lord Jagannatha, who is in the wooden forms is the only resort for obtaining four purusharthas – Dharma etc.



No body is capable of revealing the nature of dharma. God encourages people to practise dharma. Lord Vishnu Himself is dharma. Dharma is the root of the whole universe. Vishnu is the master of dharma as well as the universe. God is in the form of four purusharthas. His devotees flourish with His grace and bliss for ever. Devotees worship Him with different desires. So God has preferred to dwell in various bodies, with different names, to protect the needy devotees on different occasions, in various places, at critical moments, fully pleased with their prayers. The merciful Lord Vishnu, residing on Neelachala, is shining in the wooden forms to protect and save His devotees from worldly suffering and create an interest in spiritual practice.

Oh sages! go to Purushottamakshetra with full preparation and reside there. There you can worship the lotus feet of Lord Jagannatha. You can enjoy all legitimate earthly and heavenly pleasures and attain Moksha at the end of your lives with His grace."

#### CHAPTER 48

Jaimini maharshi began to narrate the biographical sketch of the king, Indradyumna, as per the request of the sages thus :

"Oh sages; Indradyumna thought that he was fortunate after receiving the boons from Lord Jagannatha who is none other than Brahman. Indradyumna told the same to king Gala as per the instructions and orders of Lord Jagannatha in sweet and convincing words."

King Indradyumna spoke to King Gala like this : "Oh king Gala! you have deep devotion towards God by thought, word and deed. The Master of the universe, lives in Purushottamakshetra in the form of Lord Jagannatha for bestowing His grace on you. The Lord has descended here for protecting all those in distress. You are a great scholar in all sastras. You worship Lord Jagannatha with devotion and sincerity and you obey Him. He is not merely in the form of idol. You have

seen with your own eyes how all devotees like Brahma, human beings and gandharvas, etc., who are living in the three worlds, have come to enter into the purushottamakshetra for witnessing the installation of Lord Jagannatha in His palace (prasada). We all forgot ourselves when we see Lord Jagannatha whose form is universal. Though Lord Jagannatha is really in the form of the animate and inanimate and has a wooden body simply to protect the people. You have to believe that He has descended from heaven to earth to fulfil the desires of His devotees and is nothing but the Kalpa tree. Even the saints with all their efforts are unable to know the real nature of Lord Jagannatha whose original form is light (Jyoti).

Lord Jagannatha alone can give salvation to the yogis who are pure hearted and followers of Dharma and observers of celibacy with an undaunted devotion. Oh king Gala! You worship Lord Nrusimha thrice at dawn and midday and in the evening for attaining moksha.

Jaimini Maharshi told the sages about the good results obtainable by hearing the miracles of Jagannathakshetra. The devotees who listen to the miracles of Jagannathakshetra will get fame, long-life virtue (punya), prosperity in lineage, salvation and elimination of all sins."

#### CHAPTER 49

Jaimini Maharshi said to the sages about the benefits of listening to Purana thus :

"Oh sages! A pandit who is habituated to purana kalakshepa, must have the knowledge of all puranas and lead peaceful and ideal life with the special qualification of attractive personality. The listeners of purana kalakshepa, have to treat the pandit who is engaged in purana pravachana with respect and devotion and co-operate with him in completing his sacred task of purana pravachana without any obstacle. The devoted audience of purana kalakshepa have to offer new

clothes, money, etc., to the pandit who has dedicated his life to purana pravachana.

The universal god will be pleased with offerings of gold, jewels, money, etc., by the devoted audience to the pious pandit during or at the end of purana pravachana. After completing purana pravachana, delicious food should be served to the sacred persons and the poor people."

Finally the sages who learnt all the secrets of the puranas from Jaimini Maharshi honoured him with sincere devotion according to their ability.

## श्रीसत्यसायीश्वरीस्तुति :

- श्लो. 1. सत्यसायीश्वरीं बन्दे । सर्वलोकनिवासिनीम् ।  
भक्ताभीष्टप्रदात्रीं त्वां । भवरोगविनाशनीम् ॥
2. अज्ञाननाशनीं देवीं । सुज्ञानामृतदायिनीम् ।  
शुद्धमोक्षप्रदात्रीं च । भजामि मनसा सदा ॥
3. पूर्वजन्मकृतं पापं । व्याधिरूपेण बाधते ।  
त्वद्दर्शनस्पर्शनाभ्यां । सर्वबाधा निवार्यते ॥
4. पूर्वजन्मकृतात्पुण्याद्दर्शनं मे प्रयच्छसि ।  
साष्टाङ्गवन्दनं कर्तुं । दयां कुरु मयीश्वरि ! ॥
5. षट्चक्रचारिणी दिव्या । कुण्डलिन्याख्यया मम ।  
सुषुम्नामार्गसंचारिण्यम्बा सायीति मे मतिः ॥
6. श्रीषोडशाक्षरीविद्यारूपिणीं त्वामुपास्महे ।  
ब्रह्मज्ञानं सदा देहि । भवरोगविनाशनि ! ॥
7. लौकिकालौकिकज्ञानं । लौकिकालौकिकं सुखं ।  
कुटुम्बक्षेमसौख्ये च । मह्यं देहि दयामयि ! ॥
8. मत्साधनसुसंतुष्टा । सहस्रारंबुजस्थिता ।  
शिवेन सह मोदस्व । आनन्दं देहि मे सदा ॥

प्रशान्तिनिलयः

पुट्टपतिः

27-10-1973

मोडेकुति वेंकट सत्यनारायणः

## कृतिसमर्पणम्

- श्लो. 1. पूते भरतखंडेऽस्मिन् दिव्ये कृतयुगे पुरा ।  
ओददेशे प्रसिद्धे तु ब्रह्मणा सुप्रतिष्ठितः ॥
2. नीलाचलनिवासोऽसौ मुक्तिदः पुरुषोत्तमः ।  
इन्द्रद्युम्नविभोरश्चमेधयागफलप्रदः ॥
3. जगन्नाथः स्वयंभूश्च सर्वलोकेश्वरः प्रभुः ।  
सर्वजीवात्मकश्च श्रीशः ब्रह्मरूपस्सनातनः ॥
4. दारुरूपधरो कृष्णः भक्तानुग्रहवाञ्छया ।  
चतुर्या भिन्नरूपोऽपि एक एव हरिर्धृवम् ॥
5. सुभद्रा बलभद्रश्च श्रीपतिः पुरुषोत्तमः ।  
श्रीदं सुदर्शनं चक्रं पूज्यन्ते देवमानवैः ॥
6. पूरीदेवालये दिव्यान् चतुरो विग्रहान् सदा ।  
पूजयन्ति यथाशास्त्रं निष्ठावन्तो द्विजोत्तमाः ॥
7. पितृदेवहितं कर्म कार्यं देवालयेऽत्र हि ।  
तत्प्रसादश्शिरोधार्यः मूढानां च विवेकिनाम् ॥
8. ब्रह्मज्ञानं ददात्येषः दारुब्रह्ममयो हरिः ।  
सर्वेषां प्राणिनां चित्तवासी श्रीपुरुषोत्तमः ॥
9. भुक्तिमुक्तिप्रदो देवः जगन्नाथो दयामयः ।  
सुभद्राबलभद्राभ्यां सहितश्शान्तिदायकः ॥
10. सर्वदारिद्र्यहर्ता च सेव्यः श्रीपुरुषोत्तमः ।  
अर्चनाविधिरस्यापि सुलभा सर्वदेहिनाम् ॥
11. त्वदंशकस्त्वमेवाहं मच्चित्तस्थस्त्वमीश्वरः ।  
त्वद्भिन्नोऽहं कथं देव ! स्वरूपज्ञानदायक ! ॥
12. जगन्नाथ ! भवत्क्षेत्रमाहात्म्यं रचितं मया ।  
स्वीकुरुष्व कृतिं चेमां भक्तमुक्तिप्रदायिनीम् ॥

पूरी

16-9-1986

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